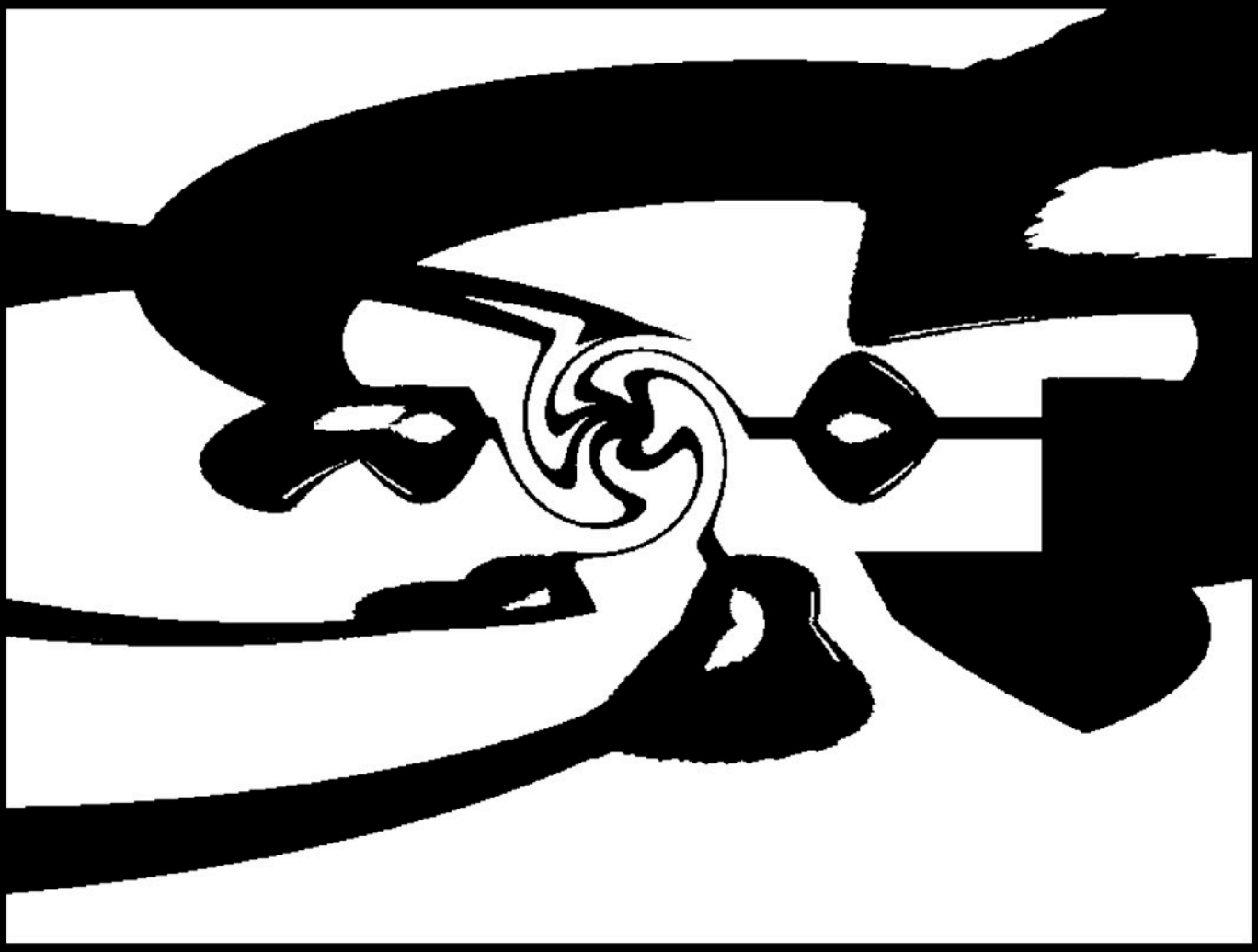

THE LAW OF ELITE UTILITY

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Artificial Scarcity and the Hoarding of Pleasure

By Sum Bunny

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The Law of Elite Utility

Artificial Scarcity and the Hoarding of Pleasure

(A structural theory of pleasure-regulation, reputational legitimacy, and utility-based tolerance within hierarchical power systems.)

By Sum Bunny

I. The Thesis: Moral-Economic Regulation History remembers a distorted narrative about Louis XIV: that he whipped his son to death for homosexuality. This myth persists because we project modern, middle-class morality onto the past. We imagine a religious father punishing a sinful son.

The reality of absolute power is more structural. In hierarchical systems, "morality" functions not as a virtue, but as a mechanism of control operating on two distinct levels:

1. **Downward Enforcement (Control):** The elite enforce "sex-negative" policies to create an **artificial scarcity of pleasure—a form of moral-economic regulation**. Pleasure is regulated not because elites fear desire itself, but because unsupervised fulfillment weakens the incentive structures that bind populations to work, debt, obedience, and identity roles. Morality is the fence that keeps the workforce hungry.

2. **Upward Exemption (Utility):** The elite constitute a separate class that hoards the pleasures they deny the commons. For them, "morality" is merely a rhetorical weapon utilized to purge rivals.

Proposition 1: *In hierarchical power systems, moral prohibitions are enforced downward to produce labor dependence, while exemptions are granted upward to maintain elite cohesion.*

This essay argues that the tragedy of the Count of Vermandois is a case study in what happens when a member of the elite accidentally trips the wire meant for the commoners. **Elite tolerance expands or collapses in proportion to political utility.**

II. The Blueprint: The Depreciating Asset (Vermandois) To understand this mechanism, we must analyze the double standard within Louis XIV's

own family, distinguishing between documented administrative actions and the scandal literature of the time.

- **The Hoarder (The Brother):** Philippe I, Duke of Orléans, was widely recognized by contemporaries for his intimate relationships with male favorites, including the Chevalier de Lorraine—a fact documented across multiple memoir sources. Yet Louis XIV tolerated him. Why? Because Philippe's lack of military ambition made him **politically neutral**. As an elite, he operated within a **class-bounded moral exception zone**, exempt from the scarcity imposed on the public.

- **The Liability (The Son):** Vermandois, the King's legitimized son, was appointed **Admiral of France** as a toddler. He was constructed as a state asset. Contemporary court memoirists describe Vermandois as implicated in a scandal involving a group of courtiers accused of debauchery. While details vary by account, the **archival record confirms** that Louis XIV disciplined him and removed him from court before assigning him to military service.

- **The Verdict:** The King responded through the **administrative logic of liability management**. The historical record does not allow us to reconstruct Louis XIV's inner emotional state. What is observable—and sufficient for structural analysis—is the administrative outcome: removal from court, reassignment to military service, and loss of dynastic value.

III. The Mechanics of Collapse: Reputational Equilibrium Elite tolerance rarely declines gradually—it typically fails catastrophically, because reputational legitimacy in hierarchical systems tends to function as a binary: intact or compromised.

In the case of Vermandois, pamphlets and memoirists described the "Holy Brotherhood" scandal in sensational terms typical of 17th-century moral satire. These accounts reflect the scandal's **political and reputational impact** more than a forensic documentation of events. By becoming implicated in a subculture that mocked court values, the young Admiral allowed his private life to become a political weapon against the Crown.

Louis XIV's subsequent handling of the scandal **aligns with this logic of utility**. The consequence was removal from court and administrative distancing from the center of dynastic power. When Vermandois died attempting to "redeem" his utility on the battlefield, the asset had effectively been written off.

IV. The Universal Pattern: Utility-Based Tolerance Elasticity *The following cases illustrate the recurring structural dynamic: Tolerance*

toward elite "vice" persists only so long as the actor contributes stabilizing utility; once reputational liability exceeds system benefit, collapse is immediate. This framework does not claim universality across all cultures or eras, but it describes a recurring incentive pattern within stratified, reputation-dependent systems of power.

Proposition 2: *Tolerance is not a fixed moral stance but an elastic variable determined by the actor's capacity to uphold the regime's stability.*

A. Expansion of Tolerance (The "Competence Shield") *When a figure provides high utility, elite society ignores their "vices" to maintain* ***dynastic risk-containment****.*

1. **Baron von Steuben (American Revolution):** While widely believed by historians to have been gay, no formal prosecution is documented. George Washington desperately needed a drillmaster. Because Steuben's utility as a general was critical to the war effort, the Continental Congress operated under a tacit "competence shield," ignoring rumors. He died a hero.

2. **Alexander the Great (Macedon):** Alexander maintained a lifelong, intense emotional bond with Hephaestion. While modern scholars debate the sexual nature of this relationship, the historical outcome is clear: because he was a Conqueror, power rewrote the narrative. His behavior was framed not as "sodomy," but as "heroic friendship."

B. Collapse of Tolerance (The "Weaponization of Vice") *When a figure loses utility, the elite suddenly enforce the rules intended for the masses.*

3. **Queen Anne & Sarah Churchill (England):** Sarah's intense personal and political bond with the Queen was tolerated while she was a vital advisor. When she became a political liability, rivals circulated ballads implying a lesbian affair. These accusations functioned as a **propaganda instrument**; the sexuality was only flagged as "immoral" once the relationship became politically toxic.

4. **Frederick the Great's Lover (Prussia):** When the future King Frederick tried to flee with his lover Katte, his father didn't kill the "asset" (Frederick); he executed the "liability" (Katte). The father destroyed the lover to "fix" the son's utility.

V. The Modern Corollary: The Epstein Paradigm The Law of Elite Utility remains active in the modern era, illustrated by the behavioral

patterns surrounding **Jeffrey Epstein**. The pattern we saw in 1682 repeated—not in circumstance, but in structural behavior—in 2019.

- **Phase 1: High Utility (The Asset).** For decades, Epstein's predatory behavior was an "open secret." He was protected because he operated as a **Connector** within elite social networks, and tolerance toward him persisted so long as his perceived functional value outweighed reputational risk.

- **Phase 2: Radioactive (The Liability).** The moment public scrutiny made association with him politically costly, the calculation flipped. His utility dropped to zero; his liability skyrocketed.

- **The Result:** He experienced the same pattern of social erasure: protection while useful, abandonment once radioactive. The elite did not abandon him because his crimes were new, but because exposure transformed him from an asset into a liability.

VI. Conclusion The myth of the whipping persists because it frames the powerful as moral actors. The truth is more cynical. Morality is a fence built to keep the common people from enjoying "cheap" pleasure, forcing them to labor for the state's rewards. The elite live outside this fence, hoarding the pleasures they forbid others—until they lose their power. Then, and only then, does the fence close in on them. The tragedy is not that elites violate the rules they impose—it is that the rules exist not to shape virtue, but to preserve dependency.

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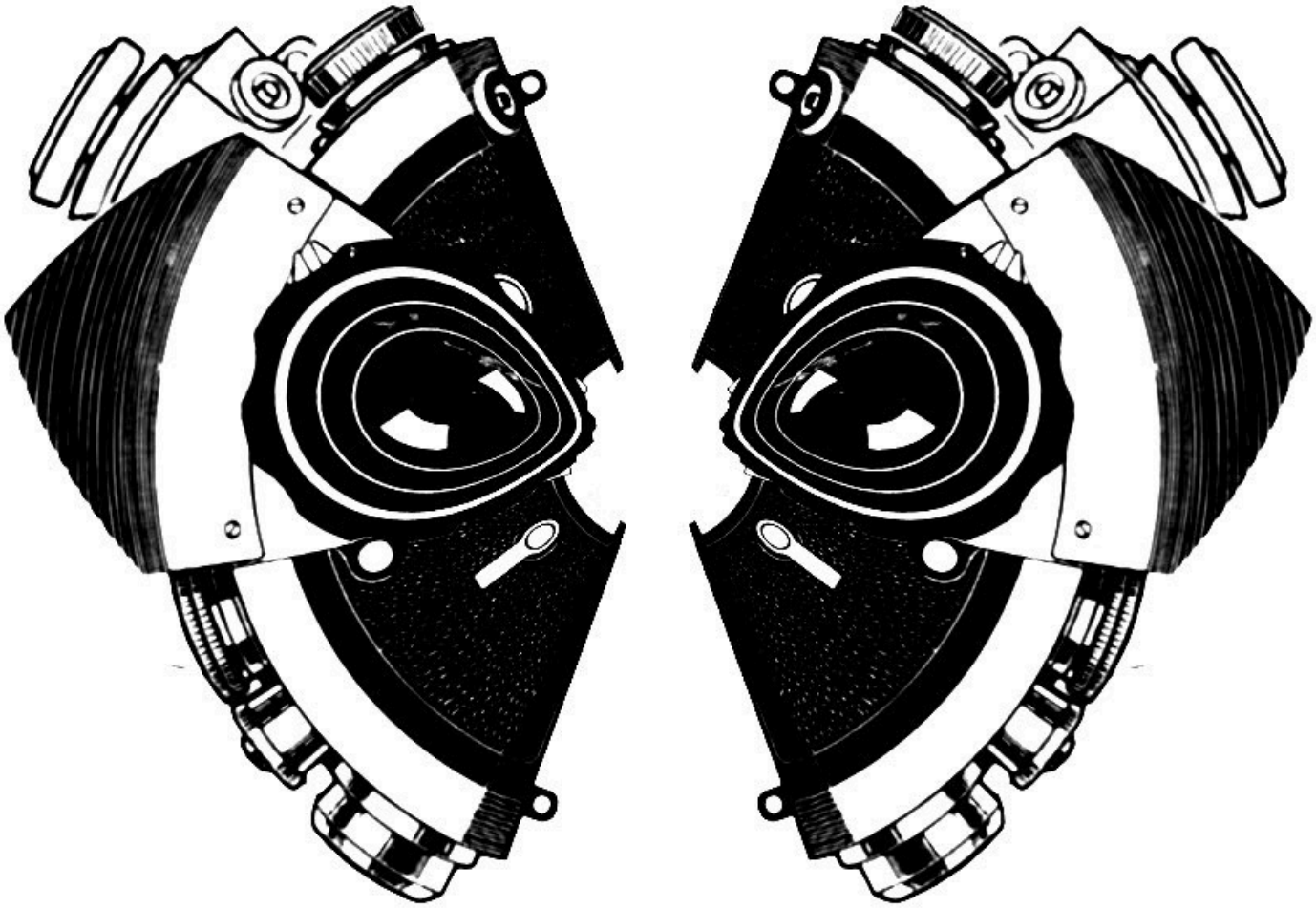
This was written through a collaboration between a human author and AI systems acting as analytical tools. The machines provided structure; the human provided judgment. Nothing appears here that the author did not personally create, refine, choose, and claim.

HEY JOSIANE,
YOU LIGHT UP MY LIFE!
SUM BUNNY LOVES YOU!!!



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